from harm, enmity, persecution, and then wars from his people because of his call (peace be upon him).

3. His keenness to teach his companions and nation not to exaggerate in praising him. He said: "Do not exaggerate in praising me as the Christians praised the son of Mary. I am only a servant, so say: 'The servant of Allah and His Messenger" [Sahih Bukhari].

4. Allah's protection for him until he conveyed his message and He pleased him to establish the state of Islam.

- Isn't all of this evidence enough that he (peace be upon him) is truthful in his claim and a messenger from Allah?

We note that the phrase "and he came with ten thousand of saints" in Deuteronomy (33:2) has been omitted from the Arabic text after the phrase [and he shone forth from Mount Paran], which resembles the prophecy of Prophet Muhammad (peace be upon him) with the rising of the sun and the shining of its light in the horizons. It is stated in Genesis (21:21): "And he - Ishmael - dwelt in the wilderness of Paran", and it is known by a continuous transmission that Ishmael (peace be upon him) lived in the land of Hijaz. Therefore, the mountains of Paran are the mountains of Hijaz in Mecca, so it does not explicitly refer to Prophet Muhammad (peace be upon him) when he came to Mecca as a conqueror without bloodshed and forgave its people, accompanied by ten thousand companions. This omitted part [and he came with ten thousand saints] is confirmed in the King James Version, the American Standard Version, and the Amplified Bible.

- Also, in the pilgrims' hymn in (Psalms 84:6), the word (Baca) has been replaced in the Arabic text, so that it does not explicitly refer to the pilgrimage to the Kaaba in (Mecca), the homeland of Prophet Muhammad, as (Mecca) is called (Baca). It is mentioned in the Holy Quran as (Baca) in [Al-Imran: 96], and this text is confirmed in the King James Version and others [valley of Baka], where the first letter of the word [Baka] is capitalized to indicate that it is a proper noun, and proper nouns are not translated.

- Please refer to the book: Muhammad (Peace be upon him) Truly Is the Prophet of Allah.

▪ **The Moderation and Universality of Islam:** Islam is the religion of peace that embraces everyone, recognizes their rights, and calls for belief in all Allah's prophets.

- Islam comes with moderation in everything, especially in matters of belief, addressing the most critical issue in Christianity, which is the issue of Christ (peace be upon him). It calls for:

• Belief in the prophethood of Christ Jesus (peace be upon him), the miracle of his birth, and the miracle of his speaking in the cradle as a sign from Allah to exonerate his mother from what Judaism attributed to her of committing immorality, honoring her, and as evidence of his prophethood and messengership later on.

From a rational perspective: This is the logical and moderate statement without the negligence of Judaism in denying the message of Christ (peace be upon him), their slander against him, attributing his birth to adultery, and insulting his mother accusing her of committing immorality, and without the excess and exaggeration of Christianity that attributed divinity to him.

- What clarifies this from a rational perspective:

- Just as pure nature and sound mind cannot accept the call for the union of human nature with animal nature (such as the marriage of a human with a cow or other animals) to produce something that combines both natures, like a being born half-human and half-cow, as this would be a diminution and devaluation of the human being, even though both (human and animal) are creatures. Similarly, pure nature and a sound mind cannot accept the call for the union of divine nature with human nature to produce something that combines divine and human nature because this would diminish and disparage God. There is a vast difference between God and humans, especially since that being was born from the private parts, and especially if the belief involves crucifixion, killing, and burial after insults and humiliation (such as spitting, slapping, and stripping of clothes, etc.), such a humiliating belief does not befit the great God.

- It is known that Christ (peace be upon him) ate food and needed to relieve himself. This does not befit God to be described in such a manner or to incarnate in a created human who sleeps, urinates, defecates, and carries in his stomach filthy, dirty excrement.

- Just as a small, limited vessel cannot contain the waters of the seas, it is not acceptable to claim that God could be contained in the womb of a weak creature.

- Just as it is not reasonable for someone to bear the sin of another, even if it is their father or mother, and this is stated in Christianity: "Parents are not to be put to death for their children, nor children put to death for their parents; each will die for their sin" as in (Deuteronomy 24:16), and also "The one who sins is the one who will die. The child will not share the guilt of the parent, nor will the parent share the guilt of the child. The righteousness of the righteous will be credited to them, and the wickedness of the wicked will be charged against them" as in (Ezekiel 18:20). It is also not logical for the descendants of Adam to bear a sin they did not commit because of their father Adam's disobedience. Therefore, the idea of inherited sin is rejected based on the Bible's statement itself, and thus the issue of atonement is a flawed concept based on what is logically unacceptable.

- Assuming that forgiveness from God for Adam's disobedience (which was merely eating from the forbidden tree) requires crucifixion and killing, why wouldn't the crucifixion and killing be for Adam himself, the one who sinned, rather than for Christ? Not only that but the claim of the necessity of crucifying and killing God, who is claimed to have incarnated in a human form?

- What about the major sins and transgressions committed by humanity after Adam? Does this require a new crucifixion and killing of God in a new human form? If that were the case, humanity would need thousands of Christ to perform the alleged role of atonement.

- Why wouldn't God forgive Adam's disobedience (as long as he repented and regretted his disobedience) like the rest of the sins? Is He not capable of that? Certainly, He is.

- If the claim of Christ's divinity is based on his birth without a father, what do we say about Adam, who was born without parents?

- If the claim of Christ's divinity is based on his miracles, what do we say about Prophet Muhammad and other prophets who also had many? Are they claimed to be divine?! Certainly not.

There is also an important logical clarification:

Since the nature of Christ, whom Christianity claims to be a divine redeemer, is either mortal or immortal, the following is clear:

1. If Christ's nature is mortal: Then he is not a god, and thus the claim that he was a god and a redeemer at the same time is invalid.

2. If Christ's nature is immortal because he is a god, then he did not die, and thus there was no atonement.

What we have rationally explained about the invalidity of the belief in the union of divine and human natures to produce a being that combines both natures in a human form, as in the case of Christ, also applies to what other societies have claimed at different times, such as Krishna in India, Buddha in East Asian societies, and Horus among the ancient Egyptians, whose story is older than that of Christ.

Thus, the clear abrogation of that belief, which was held by past nations in various forms of stories becomes evident.

• **Clarification**: Christianity claims the divinity of Christ (peace be upon him) even though he never stated that even once (in any Gospels) in a clear phrase, such as saying that he is God or worship me, nor did he teach his disciples any of that. On the contrary, he taught his disciples to pray by prostrating on their faces as in (Matthew 26:39). To whom was he prostrating? Was it not to his God?! This is how prayer is performed in Islam.

- Christ also taught his disciples to greet each other with the greeting of peace as in (John 20:21, 26), which is the greeting of Islam, where it is performed by saying: "Peace be upon you" and the response is "And upon you be peace."

- Many people, after embracing Islam, say: We are now better Christians than we used to be because we follow Christ's teachings.

• We clarify: There is a complete chapter in the Holy Quran called Surah Maryam, which honors Christ and his mother (peace be upon them) in a way that is not found in the Bible.

- Islam elevates the status of Christ Jesus and his mother and calls for belief in him as a noble prophet sent by Allah and to follow his teachings as they align with the teachings of Islam brought by Prophet Muhammad (peace be upon him).

- Please refer to the book:
"A Quiet Dialogue Between a Christian and a Muslim."
And the book: "Why choose Islam as a religion?"

In conclusion, as the presentation has been objective agreeing with the clear reason that Allah has granted us a brain to distinguish between right and wrong and agreeing with what pure souls aspire to in terms of exalted beliefs, the question arises for anyone who has recognized the truth from the proofs of the truthfulness of Prophet Muhammad's call and Islam and has not yet believed:

- What prevents you from thinking about Islam sincerely, and considering whether it provides you with the answers you need to your questions (especially regarding the belief in Allah (God) that you do not find in other religions? This is because you will be responsible before Allah for your beliefs and for seeking truth in your choices.

- What harm is there if I win by choosing Islam that provides me with logical and easy answers to all my questions without imposing the mind to adopt a certain concept, and I do not lose my faith in Christ (peace be upon him) (in the correct way that aligns with nature and does not contradict clear reason and logical thinking) and my love and reverence for him, as Christ (peace be upon him) in Islam holds a high and noble status, as does his mother, the Virgin Mary (peace be upon her), and I do not lose faith in any prophet?

May Allah guide us all to what is good and right.

ربحت الإسلام دينا ولم أخسر الإيمان بالمسيح عليه السلام
أو أي من أنبياء الله تعالى
[باللغة الإنجليزية]

I gained Islam as a religion without losing faith in Jesus Christ, peace be upon him , or any of the prophets of Almighty God

"Say, 'O Prophet,' "O People of the Book! Let us come to common terms: that we will worship none but Allah, associate none with Him..." (Quran 3:64)



Prepared by

Muhammad Al-Sayed Muhammad

[From the Book: Why Believe in the Prophet of Islam, Muhammad?]

Based on the title we are discussing [I gained Islam as a religion without losing faith in Jesus Christ, peace be upon him, or any prophet], the question is:

Why is Islam a gain and a victory? And how can I not lose faith in Jesus Christ, peace be upon him, or any prophet?

First and foremost, it is essential to be free from personal desires and prejudices to approach the matter with a rational and logical mindset, following what sound minds agree upon by using the bounty of thought that Allah (God) has bestowed upon humans especially when it comes to matters of faith in God, the Creator, the Exalted and Majestic, and the belief for which an individual will be held accountable by his Lord. This necessitates the ability to distinguish between right and wrong and to choose properly by the innate human to pursue the best belief that befits the greatness of God.

An individual will feel the gaining of Islam and see it when he witnesses the evidence of its authenticity and the proofs that validate the message of its Prophet Muhammad, peace be upon him, who came as an advocate of this faith. Such an individual will then praise God for guiding him to the blessing of Islam as a religion, after granting him the ability to recognize its authenticity and His Prophet's message.

Briefly, some of this evidence and proofs include:

Firstly: The Prophet Muhammad, peace be upon him, was renowned among his people from a young age for his exemplary moral qualities. These qualities clearly demonstrate Allah's wisdom in choosing him for prophethood. At the forefront of these qualities are his truthfulness and trustworthiness. It is inconceivable that a man known for these virtues, to the extent that he was given nicknames based on them, would abandon truthfulness, and lie to his people, let alone lie to God by claiming prophethood and messengership.

Secondly: His Call, peace be upon him, aligns with pure instincts and sound minds. This includes:

- The call to believe in the existence of God, His Oneness in divinity, His Majesty, and the Immensity of His Power.
- Not directing supplication and worship to anyone besides Him (neither humans, nor stones, nor animals, nor trees...).
- Not fearing or hoping for anyone other than Him.

For just as a person ponders: "Who created me and brought forth all these creations?" The logical answer is that the one who created and brought forth all these creations must undoubtedly be a powerful and mighty God, described by His ability to create and bring into existence from nothing (for it is illogical for something to bring forth something from nothing).

And when he asks: "Who created and brought forth this god?" Supposing the answer was: "Undoubtedly, it must be another god who is described by power and greatness," then the person will find himself compelled to repeat this question indefinitely and repeat the same answer. Hence, the logical answer to this question is that there is no creator or originator for this creator god who possesses absolute power over creation and brings it into existence from nothingness. And He alone possesses this ability. Therefore, He is the true God, the One, the Unique, the only one worthy of worship.

Furthermore, it is unbefitting for God (Allah) to dwell within a created human being who sleeps, urinates, and defecates. Similarly, this applies to animals (such as cows and others), especially since the fate of all is death and transformation into putrid carcasses.

- Please refer to the book: "A Quiet Dialogue between a Hindu and a Muslim"

- The call to refrain from depicting God in statues or other forms because He is far more exalted than any image that humans could ever conceive of or create according to their whims.

- Please refer to the book: "A Peaceful Dialogue Between a Buddhist and a Muslim."

- The call to exonerate God from the need to procreate because He is One, having not been born of anyone. Therefore, He does not need to procreate anyone. If He did, what would prevent Him from having two, three, or more children? Would this not lead to the attribution of divinity to them? This would, in turn, lead to the diversion of supplication and worship to multiple gods.

- The call to purify God from attributes of repugnance ascribed to Him in other beliefs, including:

- The depiction of God by Judaism and Christianity as regretful and remorseful for creating humanity, as indicated in Genesis 6:6. Regret and remorse for action stem only from committing an error due to not knowing the consequences.
- The depiction of God by Judaism and Christianity as resting after creating the heavens and the earth, as mentioned in Exodus 31:17, and regaining His energy (according to the English translation). Rest and regaining energy result only from fatigue and exertion.

- Please refer to the book: "A Comparison Between Islam, Christianity, Judaism, and The Choice Between Them"

- The call to exonerate God from the attribute of racism and that He is not, as Judaism claims, a god for individuals or groups. Just as humans are inherently predisposed by their God to reject and abhor racism, it is unbefitting to attribute this trait to God who instilled this inherent disposition within them.

- The call to believe in the greatness, perfection, and beauty of God's attributes emphasizes His boundless power, perfect wisdom, and all-encompassing knowledge.

- The call to believe in the divine scriptures, prophets, and angels. It draws an analogy between a machine and a human being. Just as a machine, with its intricate components, requires an instruction manual from its creator to explain its operation and usage to prevent its malfunction (implying the acknowledgment of its creator), so too does a human being, far more complex than any machine, require an instruction manual and guidance, a book of guidance, clarifying their conduct and serving as a means to organize their way of life according to the principles established by their God. This guidance is provided through God's prophets, whom He has chosen to convey His revelations through the angel entrusted with delivering God's revelations in the form of laws and teachings.

- The call to elevate the status and dignity of God's prophets and messengers and to exonerate them from actions attributed to them in other beliefs that are incompatible with the character of a virtuous individual, let alone a prophet. For instance:

- Judaism and Christianity's accusation that Prophet Aaron worshiped an idol in the form of a calf, not only that but also built a temple for it and commanded the Children of Israel to worship it, as in Exodus: 32.
- Their accusation that Prophet Lot drank alcohol and impregnated his two daughters and they had babies for him. (Genesis: 19)

Criticizing those whom Almighty Allah has chosen to be His ambassadors between Him and His creation and to convey His message is tantamount to criticizing Allah's choice and describing Him as ignorant of the unseen and lacking wisdom due to the poor selection of those who are emulated from among the prophets and messengers, who are supposed to be lamps of guidance for all people. The question arises: If the prophets and messengers did not escape such immoralities attributed to them, would the followers of these prophets and messengers be safe from them? This could be a pretext for falling into such immoralities and their spread.

- The call to believe in the Day of Judgment, when creatures will be resurrected after their death, and then there will be accountability. The reward will be great recompense (in an eternal blissful life) for faith and doing good, and severe punishment (in a miserable life) for disbelief and evil.

- The call to righteous legislation and sublime teachings and addressing the distortions in the beliefs of previous religions. An example of this is:

Women: While Judaism and Christianity attribute to Eve (the wife of Adam, peace be upon him) that she was the cause of Adam's disobedience by tempting him to eat from the forbidden tree by his Lord as in (Genesis 3:12), and that God punished her for that with the pain of pregnancy and childbirth as well as her descendants as in (Genesis 3:16), the Holy Quran clarified that Adam's disobedience was due to the temptation of Satan (i.e., not because of his wife Eve) as in [Surah Al- A'raf: 19-22] and [Surah Taha: 120-122], thereby removing the disdain for women held by previous religions due to that belief. Islam came with the call to honor women in all stages of their lives. An example of this is the saying of Prophet Muhammad (peace be upon him): "Treat women kindly" [Sahih Bukhari], and his saying (peace be upon him): "Whoever has a daughter and does not bury her alive, does not insult her, and does not favor his son over her, Allah will admit him to Paradise because of her" [Narrated by Ahmad].

Wars: While Judaism and Christianity reference many stories of wars that call for the killing and destruction of everyone, including children, women, the elderly, and men, as in (Joshua 6:21) and others, which explains the contemporary thirst for killing and indifference to massacres and genocides (as happening in Palestine), we find the manifestation of Islam's tolerance in wars in the prohibition of treachery and the killing of children, women, the elderly, and non-combatants. An example of this is the saying of Prophet Muhammad (peace be upon him): "Do not kill an infant, a child, a woman, or an old man" [Narrated by Al-Bayhaqi], and he calls for being kind to prisoners who fought Muslims and the prohibition of harming them.

- Please refer to the book: Islam's Teachings And How They Solve Past and Current Problems.

Thirdly: The miracles and extraordinary events that Allah performed through the Prophet Muhammad (peace be upon him) to be a witness to Allah's support for him. These are divided into:

- Tangible miracles, such as water gushing from his fingers (peace be upon him), which played an important role in saving the believers from perishing due to thirst on several occasions.
- Intangible (non-physical) miracles, such as:

- His answered prayers like his prayer for rain.

- Prophet Muhammad (peace be upon him) prophesied many unseen matters: such as his prophesy about the future conquests of Egypt, Constantinople, and Jerusalem, among others, and the expansion of their dominion. He also prophesied the conquest of Ascalon in Palestine and its annexation to Gaza (historically known as Gaza Ascalon) through his saying: "The best of your jihad is guarding the frontiers, and the best of it is in Ascalon" [Silslatu Saheeha by Al-Albani], which subtly implies that this place mentioned in the hadith will be a site of great jihad in the future, requiring great patience from noble fighters through perseverance and defense in the cause of Allah. Everything he prophesied has come true.

- Prophet Muhammad (peace be upon him) prophesied many scientific unseen facts more than 1400 years ago, and then modern science discovered the truth and accuracy of what he said. An example of this is his saying: "When forty-two nights have passed over the drop (of semen), Allah sends an angel to it, who shapes it and creates its hearing, vision, skin, flesh, and bones..." [Narrated by Muslim]. Modern science has discovered that at the beginning of the seventh week, specifically starting from the 43rd day from the date of fertilization, the skeletal structure of the embryo begins to spread, and the human form starts to appear, confirming what the Prophet said.

- The miracle of the Quran (the greatest miracle remaining until the Day of Judgment), with its unique style, where the eloquent Arabs could not produce a single chapter like its smallest chapter.

- The Holy Quran mentioned many unseen matters. This has been a reason for the conversion of many scientists in various scientific fields to Islam, [such as Yoshihide Kozai, the director of the Tokyo Observatory in Japan]. An example of this is the indication that Almighty Allah will continue to expand the universe, as in His saying: "And the heaven We constructed with strength, and indeed, We are [its] expander" [Adh-Dhariyat: 47]. This was not scientifically discovered until this modern era. How precise are the words of the Holy Quran and its call to knowledge and reflection!

The first revelation that Allah sent down from the verses of the Quran was His saying: "Read in the name of your Lord who created" [Al-Alaq: 1]. Reading is the path to knowledge and understanding, and thus the advancement of humanity in all fields of life.

- Please refer to the book: Islam and the Discoveries of Modern Science as the evidence and proofs of the prophethood and messengership of Muhammad (peace be upon him).

- **Logical note:** What has been mentioned is a fair criterion that all minds of different levels can comprehend to recognize the credibility of any prophet or messenger and thus the truth of his call and message. If a Jewish or Christian was asked: Why did you believe in the prophethood of a certain prophet when you did not witness any of his miracles? The answer would be: Because of the continuous testimonies of the transmitters of his miracles.

- This answer will logically lead to belief in Prophet Muhammad because the continuous testimonies of the transmitters of his miracles are more than any other prophet.

- In addition to the above, through his biography which Allah has preserved, the truth of his call becomes evident:

1. His constant eagerness to practice what he called for, including guiding acts of worship, sublime teachings, and noble morals, along with his piety and asceticism in this transient world.
2. Prophet Muhammad (peace be upon him) rejected the offers from the people of Mecca of wealth, kingship, honor, and marriage to their noblest daughters in exchange for abandoning his call (to the oneness of Allah, pure worship of Him, renunciation of idol worship, enjoining good, and forbidding evil) while enduring severe suffering